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Christian Life in the Primitive Church, by Dobschütz; *The Earlier Epistles of St. Paul*, by Lake; and *The Pauline Theology*, by Stevens.

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THE ARMENIAN VERSION OF EUSEBIUS' CHRONICON

The book which is here given extremely tardy notice¹ really needs no presentation to the readers of this *Journal*. It is of sufficient importance to make it practically indispensable to those scholars who will use it at all, and it was published so long ago that the church historian and the teacher or writer of ancient history, both early (Berossos) and late, who does not yet know of its existence and value is not worth his salt. The writer of this review feels keenly responsible for a bit of neglectfulness which must have made this *Journal* appear in a false light to both public and publishers. Much transfer of residence, always as many and sometimes more duties than were compatible with his time, together with a complete shift in his field of work, may at least in some measure account for, even though they do not excuse, the neglect. The only reason for inserting here and now a notice of some extent, which may bring the volume to the attention of a scattered remnant of occasional users, lies in the fact that the work therein done deserves such recommendation, and the *Journal's* editors are determined, early or late, to present it to their readers and so to discharge a debt of honor which they feel they owe both to these and to the publishers of the volume.

No one can have worked any length of time in the field of ancient history or of early church history without becoming aware of the great importance for his work of the so-called *Chronicon* compiled by that greatest historical genius of the early Christian church, Eusebius of Caesarea. Of the great mass of historical material from the writings of the ancients there, and often there only, preserved to us, now in brief notes, now in extended extracts, we need mention only the work of the Manetho of Babylonia, Berossos. This with other similar material is found in the so-called introduction, which is preserved to us with any degree of fulness only in the Armenian version of the *Chronicon*. In this fact lies this version's chief claim to fame.

¹ *Eusebius Werke*. Fünfter Band. Die Chronik aus dem Armenischen übersetzt, mit textkritischem Commentar von Josef Karst. (Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte, herausgegeben von der Kirchenväter-Commission der Königl. Preussischen Akademie der Wissenschaften. Band 20.) Leipzig: Hinrichs, 1911. lvi+320 pages. M. 15.

The task assigned by the Royal Prussian Academy's commission to Dr. Karst, and assumed by him, was to put into print a German translation which would furnish its readers an adequate representation, in form and contents, of the Armenian. Of this task, so far as the reviewer, knowing no Armenian, can judge, Dr. Karst has acquitted himself admirably. Only he who has tried his hand at the publication of tables made up of numbers and fine print can have any adequate conception of the labor involved for editor, printer, and publisher in the well-nigh faultless reproduction of the 82 pages of the *Chronikon-Kanon*. A very slight fault in comparison with the general perfection lies in the omission of one number on each page, especially of the canon, the addition of which would have given the reader at a glance the page of the manuscript, now to be found only by a constantly repeated subtraction of 46. The translation of the introduction reads smoothly, even though it is intended to give him who desires sufficient information on the form of the proper names and on the general manner of the Armenian. And, since Karst's translation rests upon a better textual base than any heretofore made, one has also the assurance that the text here found is more reliable than even the Armenian of Aucher, good as Aucher's work was in its day.

An introduction of forty-odd pages furnishes brief, but in the main good and reliable, information of the kind usually given in such introductions. One feels the more surprised, therefore, though a first and second Eusebian edition of the *Chronicon* is repeatedly spoken of, and no mean evaluation is put upon the Armenian as representing the "original" edition, to find not one word so much as mentioning the incisive treatment of these questions published by Eduard Schwartz in an earlier volume of the same series, *Eusebius*, Vol. II, Part 3, pp. ccxv-ccxlvi. What Schwartz there says seems destined to put an entirely different face upon our estimate of the *Chronicon* as transmitted to us in Armenian or any other dress. It is possible, of course, to disagree with Schwartz, though it is hardly advisable to do so lightly; but to ignore him is impossible. This is unquestionably the most serious defect in the work of Dr. Karst. Perhaps, however, it did not devolve upon him to enter with any fulness upon the discussion of these matters; nor does it detract from the real excellence of the major portion of his work. Quite the contrary. If Dr. Karst overestimated the value of the Armenian version of Eusebius' *Ἐπιτομή παντοδαπῆς ἱστορίας Ἑλλήνων τε καὶ βαρβάρων*, he has given us, perhaps for that very reason, the best and most faithful rendering of this version up to the present obtainable anywhere. And though we may not agree with Dr. Karst's ideas as to first and second

editions of the introduction and canon, and as to the relative purity of their transmission in the Armenian version, we shall nevertheless gladly and gratefully use the really valuable book with which he has presented us.

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SPIRITUAL HEALING

A recent volume dealing with this subject¹ belongs to the saner class of books defending the possibility of curing disease by a means other than that ordinarily employed by orthodox medical science. The author has read widely in the literature of the subject, and writes not as a partisan of any fad but as a religious mystic who feels that the universe is pervaded by an immanent divine power which may minister healing grace as rationally as the ordinary physician does his work, though not so mechanically.

The history of "spiritual" healing is believed to furnish proof of this proposition. Magical cures among primitive peoples, and religious healing among the Greeks, are cited as evidence that a spiritual agent was exercising his beneficent activities even before the rise of Christianity. That the Greeks called this agent Asklepios does not greatly matter, since "God fulfils himself in many ways." When Christianity appears, this same divine Force manifests itself in the healings wrought by Jesus as well as in those cures which have taken place from time to time throughout the whole history of Christianity. The healings of "Christian Science" are effected through this same agency, and not by the virtue of its doctrines expressed in "uncouth jargon." Indeed, its founder is thought to have been so "ill fitted by nature, training, and temperament for the fine work of Spiritual Healing, that the merits of her system are but enhanced by the earthen character of the vessel from which they were poured out." All such healing must be ascribed directly to the divine power of Life normally immanent in the universe from earliest days down to the present time. "We may well believe that Spiritual Healing is an actual fact because it springs from cosmic forces of a constant character. Among these we may . . . include unseen spirits or personalities of some sort."

What, then, are the laws governing the activities of these forces and the means to be employed for securing their aid? The author will not

¹ *Spiritual Healing*. By W. F. Cobb. London: Bell; New York: Macmillan, 1914. xii+312 pages. \$1.60.